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Christian Youth and World-F

*A Suggested Plan for
Young People's*

By
ERWIN L. SH



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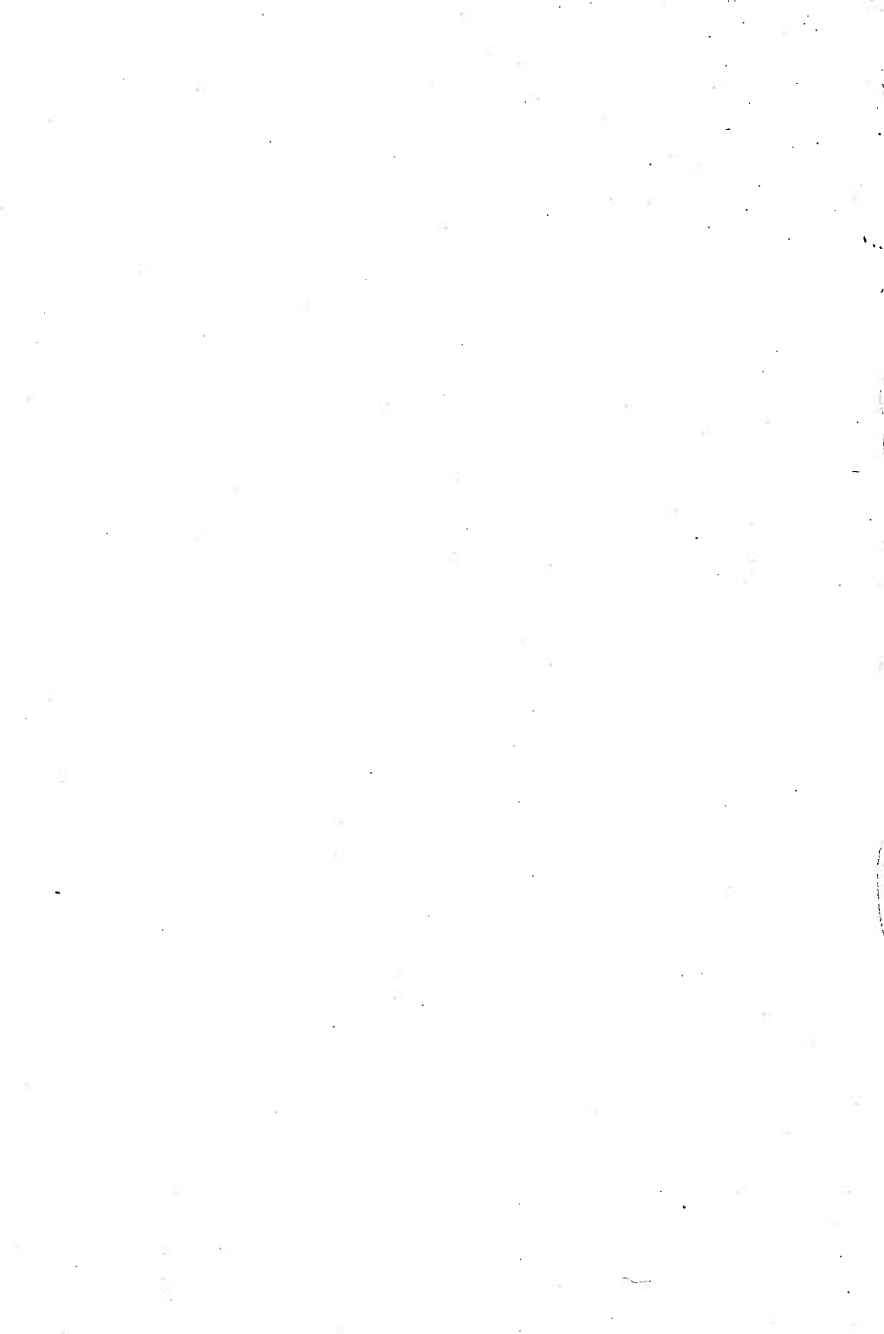
Young People and Friendship

Plan for a Project for
People's Groups

By
L. SHAVER



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EDITED BY

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CONSTRUCTIVE STUDIES



CHRISTIAN YOUNG PEOPLE
AND WORLD-FRIENDSHIP

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GIFT OF
SHAILER MATHEWS

A FOREWORD TO YOUNG PEOPLE

The flame of God through your spirit stirs,
Adventurers,—O Adventurers!

Yes, you are adventures, abounding in life and looking forward joyfully to the opportunities of the new day. With you action counts more than words. You are eager to have your chance to discover, to create, and to accomplish. In your own new way you intend to make this a better world to live in. You spurn hypocrisy and demand a creed that can be interpreted in terms of everyday life.

It is these qualities of yours which the author has taken into account in suggesting a program for your young people's group. At first glance it may seem a strange way to organize a course, but as you look more carefully, you will see that it is not just a course of study. In its various sections you will find a program which will call forth your highest and best energy.

With the hope that you will find in this project program that which stirs into flame your spirit of adventure, which furnishes you an opportunity to do the things that count most, and which challenges your highest Christian ideals, the author dedicates this little book to the youth of today.

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INTRODUCTION

Your older friends have placed a great responsibility upon you. They are saying that we must leave to the coming generation the task of devising ways and means whereby the nations and races can dwell together in peace. Some say it despairingly, because they have tried and failed; some say it sarcastically, believing that it cannot be done; some say it with the conviction that only through a process of education can a generation be raised up which has new viewpoints, new ideals, and new ways of reacting to interracial and international problems. The author is one of the latter. He believes in youth and sees in the leadership already manifested by Christian young people the hope of more fraternal relations among the peoples of the world. He also believes that you not only can but are eager to face these difficult problems with fresh vigor, an open mind, and a stout heart.

This plan is intended to be a course of study and action by which young people can prepare themselves for Christian participation in world-affairs. In one sense it is a course in missionary education. You will find it, however, quite differ-

ent, both in its method and in its interpretation of what is really meant by missions. The activities to be carried on and the problems to be discussed are the kind of things which we believe will appeal to your young people's group, if they desire to take Jesus seriously in his message of world-friendship.

GENERAL SUGGESTIONS AS TO ORGANIZATION

1. In most churches such a program as this could be used by existing organizations of young people. Your young people's society, a Sunday-school department, or one or more classes could make activities of this nature their program for a quarter. It would be better if your senior young people's society and the young people of the Sunday school of corresponding age and experience could unite on such a program and utilize both the evening and morning hours for the purposes suggested. Such a plan would give a long-desired unity to young people's work in the church. Sometimes a young people's missionary society, if such a separate organization exists, could make use of the plan or join with other groups as suggested in its execution.

2. Much assistance in carrying forward the project can be secured from adult church members with missionary interests, from returned missionaries, settlement workers, foreign students in nearby schools, teachers, leaders of foreign groups in the community, and talented persons of other races and nationalities. Such associates can help

as speakers and leaders of discussion meetings, as counselors to committees and as providers of such special features as music and entertainment.

To any who may think that the program here offered is too extensive, the suggestion is made that some of the features may well be the work of younger church-school groups. You can ask the Intermediates to help by furnishing the play or pageant listed as the midweek activity for the tenth week, and request various church-school classes to make posters and charts or provide entertainment at some of the meetings. In this way not only your older friends, but the younger ones as well, will take pride in the whole enterprise and be helped by it.

3. The project will require some organization of your group to do effective work. This organization for co-operative effort is, however, one of the educational values of the program. Some of the existing officers may be utilized as may some of the society or department committees. But in general, additional committees should be appointed to undertake the several portions of the total task. The suggested committees and their work are given later (see "Specific Group Activities" and "Committees").

4. If the program adopted is similar in scope to the one suggested, three meetings of the group each week will be needed. This provides for a

Sunday-morning and a Sunday-evening meeting and activity for the midweek, utilizing, however, the meeting times usual in most churches. The time schedule given later shows one possible arrangement of meetings on this basis. Groups are free to alter the schedule so as to accomplish their purpose in fewer meetings each week, or to shorten or extend the tentative schedule of thirteen weeks.

5. Some groups may prefer to concentrate their study and investigation upon some one country or phase of the problem; others may wish to diversify. The matter is left to them to decide. Often the issue depends upon the availability of those who can assist and upon the particular inter-racial or international problem presented in the local community.

SPECIFIC GROUP ACTIVITIES, OR SUB-PROJECTS

1. *Activities*.—The various activities which may be carried on in connection with the project are given below. The fourfold basis of classification is not mutually exclusive; for example, the element of study and acquiring information is present in all the activities to some degree, as is the spirit of service, worship, and recreation also. It is hardly to be expected that any group will undertake to do all the things here suggested, but they are given in order that you may make a selec-

tion of those which are suitable in your church or community.

a) *Activities of study and acquiring information.*—A portion of the time of the group may be spent in having speakers bring you ideas. An equal amount of time should be given to group discussion of this information. An arrangement of topics for speakers and for group discussion is given under "Suggested Programs," A. The trip to a settlement-house or institutional church is recommended as a special activity early in the program (midweek second week) in order that you may get a view of some of the problems as they are being met by practical workers. It may be that some groups will wish to take up textbook study as a means of acquiring information. This may be done by substituting such study for the Sunday-morning or Sunday-evening meetings or by having a special midweek class. Such study should not result, however, in the elimination of the discussion element or of the kind of activities described under the next three headings.

b) *Worship programs.*—Every meeting of the group should be pervaded with the spirit of worship. This does not mean formal programs, but rather the happy consciousness of Christian fellowship in study, work, play, and service. It is well to provide for a brief period of devotion at the Sunday-morning and Sunday-evening meet-

ings and in connection with some of the midweek gatherings as the play, the stereopticon lecture, and the world-friendship evening.

c) *Recreation*.—One evening program predominantly of a social nature is suggested as a midweek activity for the sixth week. A few ideas for such a program are given under "Suggested Programs," B. In addition, the entire project would have increased value if some time could be set aside before the Sunday-evening meeting for a social hour for the purpose of having the members of the group get acquainted with one another and especially with their speakers and guests of other races and nationalities. Another valuable feature, recreational and at the same time helpful from the standpoint of Christian education, would be to hold a theater party, if there is opportunity, to attend some play which portrays and upholds inter-racial or international friendship. One such play is *Abie's Irish Rose*.

d) *Activities of service*.—There are numerous possibilities in this direction. The invitation extended to those of other races or nationalities to assist in the meetings or to be present as guests is one means of mutual helpfulness. Another suggestion is that the group undertake one special piece of personal service for those outside their own race or nationality, such as giving a party or entertainment for foreign children, cordially visit-

ing and inviting to church young people of foreign birth, or furnishing financial help to some worthy negro who wishes to attend college.

Another way in which you can give less direct but nevertheless excellent service is to co-operate with your pastor and missionary committee in carrying forward the program of missions of the local church. Consult the committees to discover the best ways in which you can be helpful. Several very definite ways of co-operating are offered:

i) Providing a stereopticon lecture for the midweek service of the church on the subject of missions.

ii) Presenting a play or pageant at the mid-week or Sunday-evening service.

iii) Arranging and carrying through a world-friendship or international evening for the church including such features as an international dinner, an exhibit, and program.

iv) Giving clerical help or acting as junior members of canvassing teams in the every-member canvass.

Activities under (ii) and (iii) are described more in detail under "Suggested Programs," C, D, and E.

As stated earlier in this plan, it often happens that unfair impressions are being deliberately circulated through the press, through plays or stories which break down world-friendship. The group

could render no finer bit of service than by taking an active stand against such evil propaganda and similarly commending those who are active in the cause of world-brotherhood.

2. *Committees.*—Planning and carrying forward the foregoing activities will require the organization of several committees chosen from the group on the basis of interest and ability, as follows:

a) Committee on Study and Information Programs: Their task will include planning the Sunday-evening meetings, securing outside leaders or individuals or committees from the group to speak or to present reports. They are also to arrange the trip to the settlement-house or institutional church, and for study classes if these are desired by the group.

b) Committee on Worship: Their work will be to plan and conduct the worship programs described above under 1b.

c) Committee on Recreation: They will care for the activities described under "Recreation" above.

d) Committee on Service: This Committee should be charged with the responsibility for the program of personal service which the group undertakes and also for such a type of helpfulness as that of representing the group in counteracting unfair propaganda against the people of other races

and nations and commending where opportunity offers.

e) Committee on Co-operation with the Church: This Committee should be the means by which your group makes connection with the church as a whole in arranging for joint meetings as suggested. The stereopticon lecture will require relatively little work. The play will require less attention if it is undertaken by an Intermediate group. The greatest work of the Committee will be the dinner and program for the world-friendship evening (see "Suggested Programs," E).

f) Committee on Exhibit: Those who serve on this Committee will make and gather materials for the exhibit held in connection with the world-friendship evening. Help for this Committee is given under "Suggested Programs," D.

SUGGESTED PROGRAMS

A. SCHEDULE OF MEETINGS

First week

Sunday morning: Meeting for planning and organization

Sunday evening: Social hour. Talk: "The Need for World-Friendship"

Midweek: Committee meetings for organization and planning of work

Second week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "Hindrances to World-Friendship—I. The Belief in Race Superiority"

Midweek: Visit to settlement-house or institutional church working with foreign people
Committee work

Third week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "Hindrances to World-Friendship—II. The Belief That Men Must Always Fight"

Midweek: Committee work

Fourth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "Hindrances to World-Friendship—III. The Idea That Christianity Is a Static Religion to Be Imposed Rather than an Enlarging Search for Truth in Which All Religions Have a Share"

Midweek: Performance of personal service decided on by group, if practicable at this time
Committee work

Fifth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "Correcting Misrepresentations of Peoples of Other Races and Nations"

Midweek: Committee work

Sixth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "Seeing Ourselves [i.e., our nation and race] as Others See Us," by representative of other race or nation

Midweek: An international social
Committee work

Seventh week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "What Peoples of Other Races and Nations Have Done to Make a Better America"

Midweek: Committee work

Eighth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "What Our Church Is Doing to Promote World-Friendship Abroad"

Midweek: Stereopticon lecture on home or foreign-mission work
Committee work

Ninth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "What Our Church Is Doing to Promote World-Friendship in America"

Midweek: Committee work

Tenth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "What Our Church Is Doing to Promote World-Friendship in This Community"

Midweek: World-Friendship Play or Pageant Committee work

Eleventh week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Talk: "What the Youth Movements Are Doing to Promote World-Friendship"

Midweek: Committee work

Twelfth week

Sunday morning: Discussion of topic of previous Sunday evening

Sunday evening: Social hour. Open discussion: "What Can Our Group Do to Promote World-Friendship?"

Midweek: A World-Friendship Evening for the Entire Church

Thirteenth week

Sunday morning: Discussion: "Lessons This Project Has Had for Us"

Sunday afternoon or midweek: Every-member canvass, the members of the group assisting

B. AN INTERNATIONAL SOCIAL

1. The purpose of this social suggested as a midweek activity for the sixth week is to develop friendship and appreciative understanding through recreation and sociability. The entertainment and enjoyment side of life can be directed to this end as well as study, worship, and service activities. Avoid making the program heavy or didactic.

2. Consult, also, your denominational missionary departments with regard to material for this social. By all means be sure to ask those of other races and nations in the community to assist in planning and conducting the program. If missionaries on furlough and foreign students are available, use them.

3. A few suggestions for the program are given below. In some groups where one particular country is the theme for the year, the program may be planned with this in mind. In other groups many countries may be represented.

a) The decoration scheme may be built upon foreign life and customs. Booths and the exhibits may be used. The guests may dress in foreign costumes.

b) For entertainment, games of various countries may be played, the Americans learning foreign games and vice versa. The music and literature of other countries offer a source of material. Entertaining dialogues, sketches, and the like can

be worked in. Readings illustrating the humorous side of American life as the stranger sees it will help to break down barriers and provincialism in a good-natured way.

c) Time should be given for a social and get-acquainted period, in which the customs of foreign countries and their languages may be drawn upon for the forms of introduction.

d) Refreshments may well consist of dishes characteristic of the countries represented, having various courses served in different parts of the building by appropriately costumed waiters.

e) Provide for some means of ending the social which arouses in the group the spirit of Christian fellowship. One method would be to have the group join hands and sing "Blest Be the Tie That Binds" or "O Beautiful for Spacious Skies."

C. WORLD-FRIENDSHIP PLAY OR PAGEANT

1. Little can be said as to just what this should be in any one locality. Conditions vary considerably. Some churches prefer a play; others, a pageant. It may bring a message about one country or many. The direction which the other activities of the group take will have a bearing, also, as will the total missionary program of the church. When the leader and the committee in charge have come to a decision on this point they should write to their denominational board or to the Missionary Educa-

tion Movement, 150 Fifth Avenue, New York City, for suggestions and help. One caution as to the quality of the play should be noted, namely, that it reflect the ideas of world-friendship set forth in this plan and be free from unworthy views of the missionary task (see "Reference and Source Material," III).

2. In the choice of material, in rehearsals, and in the final performance the actors and assistants should feel themselves prophetically called to present a message. It is upon the message rather than upon technique of acting that they are to be judged. They should view their part as a gift of service to the church, and they will grow in Christian character just to the degree to which the experience means this to them.

3. As before suggested, some groups may wish to ask their younger friends to become responsible for this sub-project, especially if their total program is crowded. Such assistance would be a fine piece of training for the Intermediates and would also serve to bind all the adolescents in the church together in devotion to a common task.

4. It is quite possible that other neighboring churches would like to see this play, and performances could be given for them also. A great gain in the conservation of energy and in co-operation between churches would result if a mutual inter-

change of such dramatic performances among several churches were effected.

5. There are some groups of young people who might respond eagerly to the challenge to create an original drama using the material they discover in the total project as a basis. In this case, the performance would be given some time after the final meetings in order to give time for writing and rehearsals.

D. EXHIBIT

1. The Committee on Exhibit should confer with the Missionary or Benevolence Committee of the church and with the pastor in making their plans. A number of the articles to go in the exhibit will no doubt be furnished by the Church Committee, if the committees are awake to the possibilities of using the enthusiasm of the young people. A review of the kinds of material listed below will show that much of it can be obtained from the group secretary and from those who give talks and reports at the Sunday-evening meetings. Some of the special materials mentioned may be made by Intermediate and Junior classes in the church school under the guidance of the Exhibit Committee.

2. There is hardly any limit to the variety of things which may be considered exhibit material for this occasion. Local initiative and suggestions

from denominational boards will enlarge the list given here, which includes those most closely related to the execution of this particular project.

a) All material describing the activity of the group in carrying forward this project, such as statements of group organization and committees, minutes of meetings, copies of programs, committee reports, statistical, picture- and reading-charts, graphs, maps, models, curios, etc.

b) Available denominational material such as pictures, charts, posters, and missionary literature.

c) Certain specially prepared materials, namely:

i) A "Scrapbook of World-Friendship" made up of appropriate clippings and pictures which have first been posted for a time on a special bulletin board by the Committee and then saved in this way. An Intermediate Class could assist in preparing and keeping this book and help to gather material under the direction of the Committee.

ii) "Uncle Sam's Family Album," a collection of pictures and biographical sketches of Americans of foreign birth who have helped or are helping to make America more Christian. Intermediate or Junior classes may help in this, also. Can be used by the one who gives the talk the seventh Sunday evening.

iii) An "American Civilization Chart." This should show the contributions in dress, food,

amusements, inventions, art, music, literature, language, etc., which peoples of other nations have made. Can be used in the same way as the "Album."

iv) A chart upon which are listed the customs, habits, events in history, and ideals of America, which from the Christian viewpoint people of other nations and races can justly criticize. Can be used in connection with the talk of the sixth Sunday evening.

v) One or more service charts showing the missionary work of the local church or its constituent groups abroad, in America, and in the immediate community.

3. Although this exhibit is suggested as a part of the world-friendship evening, it would be well if it could remain in place for a time in order that the materials could be studied by others in the church. Work of this nature will encourage those who are younger to want to do things worth while, and should prove a stimulus to those who are older to promote the highest type of Christian brotherhood among the races and nations.

E. A WORLD-FRIENDSHIP EVENING

1. It is expected that this event will be the climax of the project even though an every-member canvass may take place later. Three features—

an exhibit, a dinner, and a program—are suggested for the evening.

a) Some of the suggestions made for the international social earlier in the project may be found helpful.

b) A general plan for the exhibit has been given immediately above. The Committee should arrange the time schedule so as to give all the guests an opportunity to inspect and study the materials gathered by the young people.

c) The dinner and program following may be treated as two separate parts or the program may be given at the tables.

d) Appropriate decorations should be in evidence.

e) As in the case of the other activities in this project, much of the success of this evening's program from the standpoint of education for world-brotherhood depends upon its offering the young people and their older friends present, the opportunity to make actual contacts with those of other races and nations. Hence the dinner and program following are a gift of friendship to guests to whom the church wishes to express Christian fellowship. Members of foreign-speaking churches, leaders of the foreign colony, immigrants recently arrived, foreign students, and others may be invited. The aim is not to proselytize or even to get members for the church who might be legitimately claimed;

rather it is to express Christian fellowship. Hence representatives from churches quite different in creed and organization might be present without embarrassment.

f) Since this evening's program is the joint work of the Young People's Committee and the Missionary Committee of the church, the former should have their share of recognition in managing the several features.

2. The dinner menu may or may not include dishes of foreign origin at the discretion of the Committee. In making provisions for seating guests, however, provide for their being placed so that they may become acquainted with their hosts and feel at ease. A church which recently held such a dinner for one hundred foreign students of thirty nationalities arranged for an American host or hostess at the head of each table.

3. A few suggestions for the program are as follows:

a) Give the guests some representation in the entertainment or speaking. One of them might respond to an address of welcome given by the chairman.

b) Provide for entertainment in the form of music, readings, etc.

c) Seek to unite the group in Christian fellowship by singing appropriate songs and hymns.

d) The feature of the evening may be an ad-

dress on some fitting world-friendship theme by a missionary, a Christian statesman, the pastor, or a representative of those invited as guests.

e) Close the meeting with a prayer for Christian brotherhood.

INSURING CHRISTIAN-EDUCATION VALUES

Every group anxious to obtain the best values from the standpoint of Christian education is urged to pay particular attention to the notes which follow. Some of the cautions given have received passing notice in descriptions of activities above. They are repeated in connection with other needed points of emphasis to insure that the program maintain a high level and not become ordinary and perfunctory.

1. Emphasize the missionary viewpoint which is described in the third section of the "Reference and Source Material." A less worthy view of missions will fail to interest the Christian young person of today, and a program carried through on a lower level can never fit him to cope with the world's need for brotherhood.

2. Your leader and the members of the group should realize the educational value of the suggested activities, especially the actual contacts with those of other races and nations, in developing the world-friendship spirit and habit. Talks

and discussion alone will not result in a religious experience; these elements in the program are but means to ends, they are to give and clarify facts in order that something may happen. The committee work and the presentation of programs of worship, recreation, and service are of first importance.

3. The leader is not to do this work himself nor bring in other older persons to give you missionary education by proxy. You also must be active, must get under the work suggested, and must see the objectives of your efforts as you plan and work together.

4. This means that the project will be a real one to the extent to which it grows out of a natural situation, a need which is real and immediate in the experience of the group. The every-member canvass, a problem of relations to foreign people close at hand, outstanding national and international problems—such are the points of contact which must be used to give the activities suggested the naturalness necessary to their being called “projects.”

5. Let the activities of this group reach out and into the actual life and work of the church, not remain on the fringe of things as a bit of semi-essential “busy work” for young people. Let it be seen that in such work as this your young people’s group is making a definite and necessary contribution to the ongoing life of the church. When

it is seen that the activities can best be carried on only by the co-operation of the older folks and even by assistance from younger groups, a sense of oneness and the family spirit in the church will come to prevail.

6. Make the best possible use of the opportunities offered for worship. Some of the most natural, helpful, and productive devotional singing and prayer will naturally come when you set to work to do the things herein suggested.

7. Finally, do not hesitate to adapt the plan to the needs of your local church, provided the educational values just suggested are emphasized. Dropping out some of the topics or sub-projects, adding others, rearranging the meeting times, and other changes are to be expected and urged, if by so doing the high purpose of the group can better be accomplished.

NOTES

This and the following blank pages are left for copies of programs, outlines of individual papers, committee reports, discussion notes, reports of findings, and other relevant material.

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REFERENCE AND SOURCE MATERIAL

As will be noted in the foregoing plan, much of the educational value of this project would be lost if all the source material needed were put into text form for study. Both from the standpoint of setting the members of the group to work to find the answers to their problems in life about them and to insure freshness of material, this section is organized somewhat differently than in the case of the text. For the most part it consists of lists of sources classified on the basis of types of material. In addition to the lists of references, some typical examples are given to explain the nature of the help that is available and to start the thinking of the members of the group. The attempt has been made to strike a proper balance between doing the group's work for them and giving no help at all.

The inclusion of the typical source material has been made possible by the kindness of the several publishing-houses in allowing the quotation of the specified sections from their publications. The author takes this occasion to express his appreciation and thanks.

I. METHODS OF EDUCATION IN WORLD-FRIENDSHIP

Beard, Frederica, *Graded Missionary Education in the Church School*, chaps. v and vi. Griffith & Rowland Press.

- Cope, Henry F., *Principles of Christian Service*. Judson Press.
- Diffendorfer, Ralph E., *Missionary Education in Home and School*, chaps. xiv-xvi. Abingdon Press.
- Hoben, Allan, *The Church School of Citizenship*. University of Chicago Press.
- Holt, Arthur E., *Social Work in the Churches*. Pilgrim Press.
- Hutchins, W. Norman, *Graded Social Service in the Sunday School*. University of Chicago Press.
- Lobingier, J. L., *Projects in World-Friendship*. University of Chicago Press.
- Lobingier, J. L., *World-Friendship through the Church School*. University of Chicago Press.
- Loveland, Gilbert, *Training World Christians*, chaps. xi-xii. Methodist Book Concern.
- Shaver, Erwin L., *The Project Principle in Religious Education*. See "Missions" in Index. University of Chicago Press.

Stowell, J. S., *Making Missions Real*. Abingdon Press.

[See also books on the use of special techniques in missionary education, such as recreation, dramatization, worship, poster-making, etc.]

II. GENERAL SOURCES OF HELP IN MEETING PROBLEMS OF WORLD-FRIENDSHIP

- Barton, George A., *The Religions of the World*. University of Chicago Press.
- Committee of Reference and Counsel of the Foreign Mission Conference of North America, 25 Madison Avenue, New York, *Foreign Missions Year Book of North America*.

Committee on the War and the Religious Outlook, *The Missionary Outlook in the Light of the War*. Association Press.

Dennett, Tyler, *A Better World*. Doran.

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Fleming, Daniel J., *Marks of a World Christian*. Association Press.

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Fosdick, Harry E., *The Meaning of Service*. Association Press.

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Interchurch World Movement of North America, *World Survey*, Vols. I and II. Interchurch Press.

Moore, E. C., *The Spread of Christianity in the Modern World*. University of Chicago Press.

Page, Kirby, *War: Its Causes and Consequences*. Doran.

Soper, E. D., *The Faiths of Mankind*. Association Press.

III. THE NEW VIEWPOINT IN MISSIONS

In order that the members of the group may not fail to catch the spirit and technique of the coming type of missions, attention is especially called to the recent book by Dr. D. J. Fleming entitled *Whither Bound in Missions*. (Associated Press). The best type of work for the group will not be found unless material of the character in this book is brought before them for consideration. Some of the chapter headings are "Eradicating a Sense of Superiority," "Mutuality in Giving and

Receiving," "The West as a Part of the Non-Christian World," "The Fruit—the Most Effective Apologetic," "God's Hand in Other Faiths," and "Facing the Handicap of a Divided Church." A number of quotations from the book follow:

It must be plain that the sense of superiority which prevailed a century ago when modern missions were young would now be ruinous. An attitude of mind could be successful then that could not be successful now. It would be folly for any modern missionary to neglect to adjust himself to the rapid development of racial and national consciousness which has been an outstanding characteristic of the past two decades. To be patronized by a foreigner is the last thing they will tolerate. It is recognized, therefore, that henceforth race pride is a disqualification for work abroad. Even a white skin may be more of a liability than an asset. It is not necessary to defend at all costs our Occidental civilization. A fitting racial humility *must* mark those who go forth, and the warmth of their brotherhood must be so great as to weld races and to transcend national interests.

Therefore those who select recruits for missionary work want young men and women who recognize the fundamental value of each race, deplore the assumption of racial superiority on the part of whites, and realize that consciousness of superiority unfits for service to other peoples. Care, as never before, is being taken to send abroad only those men and women who can live among the people as brothers and sisters on the basis of simple, unaffected friendship, and who do not come as benevolent superiors from above. Though one speak with the tongues of men and of angels in behalf of his living gospel and yet does not feel brother to those of different color and culture, his relationship will be

tinged with patronage and his words will be heard as sounding brass and a clanging cymbal.

Each people, in fact, will have a fourfold struggle in love. First, a discriminating effort to see and to appreciate the admirable qualities that should endure in other peoples (such as the Chinese spirit of tolerance, or their recognition of a moral order pervading the universe; the Japanese Buddhist's genius for contemplation; or the permeation of life with the God-consciousness that marks India's age-old quest for the divine). Second, a discriminating effort to detect for each other land those modes of thought and those elements in social and national life which have become hindrances to its progress and which therefore it should modify (such as the tendency to look only backward in reverence for the dead and not forward, also, in the interests of the living and yet unborn; the restriction of social interest and concern to the smaller units of family and clan; or the prevalence among a people of widespread superstition). Third, an effort to detect any elements in one's own culture that are worthy of transplanting (such as, for the West, the scientific spirit and method, the dynamic and technique of social betterment; the physical and moral values of play and wholesome recreation; the application of Christian principles to industrial and commercial life, and all the priceless heritages in life and influence that derive from Jesus Christ). Lastly, an unrelenting effort to detect those elements in one's civilization that would harm another people (such as white racial arrogance; the militaristic spirit; sectarian ecclesiasticism; immodesty in dress; extravagance and luxury; or an industrial system based on ruthless competition). Discrimination of this fourfold character is needed as we enter the deeper fellowship of peoples.

This is not a new ideal, for the conception of mutuality in giving and receiving finds its classic embodiment in I

Corinthians, 12, where Paul uses the analogy of the human body which is one even though it has many members, and where all the members of the body form a single organism in spite of their number. . . .

This spiritual world fellowship—the Church that is to be—is an organism whose health and strength depend upon the drawing of vitality from the life of all the rest by each member, and whose weaker and less mature parts not only share the gains of the more virile and mature, but are gratefully credited with functions without which the whole would be the poorer. In such a fellowship there is a plurality of cultures each contributing its distinctive flavor but a unity of family feeling through mutual appreciation and burden bearing.

The world sorely needs to realize this organic conception of a world society, where independence gives way to interdependence, and where competition is superseded by co-operation. Fully to realize this co-relationship as members one of another constitutes a great part of growth in spirituality.

Are there not possibilities of progressive mutual growth in this vision that can draw forth our utmost devotion? And is not the creation of this world-wide comradeship a worthy objective for every intelligent and religious being?

Several results follow at once from the realization that the West is part of the non-Christian world. It has made necessary a sharp *distinction between western civilization and Christianity*. . . .

As long as Christianity is confused with western civilization and Americanism, enthusiastic nationals will inevitably fear missions, for the combination does imperil much that they prize in their civilizations. One of India's great-

est statesmen once said, "Your Jesus is hopelessly handicapped by His connection with the West." . . .

In fact a still more incisive distinction has to be made, and that is between Christ and Christianity. . . . In fact, we have to face the fact that our Christianity is not Christian. Perhaps, if Jesus were here, he would hesitate to have His name used in connection with some of the things now called "Christian." More and more, effective missionaries have to discriminate between the principles and life of Jesus Christ, and the trappings and connotations of western Christianity; have to substitute the religion of Jesus for Christianity, and call men to join Christ if they cannot join the church.

Mahatma Gandhi had two pictures on his walls in South Africa: one of Christ washing the disciples' feet; the other, the crucifixion—service and sacrifice. He openly says that he caught his emphasis from the Sermon on the Mount. He declares that the principles of Jesus should be regulative, not only for the individual, but for nations. One of the most influential and respected missionaries in India recently said: "Gandhi has done more to hold up Christ than all the missionaries of the past hundred years." And yet there is no indication that Gandhi expects to accept Christianity in any western sense of the term. . . .

In the third place, we recognize that conditions in the West demand an indubitable and pervasive humility on the part of Christians, and that a deep sense of national and racial repentance should accompany any further missionary work that we do. We have been too self-righteous. We have hardly realized how deficient our own civilization has been. But we now humbly recognize that our democracy has not gone very far, our political rectitude has not risen very high, and that even the Church has failed to manifest the spirit and the power of Christ. The war and social mal-ad-

justments have revealed appalling depths of selfishness and corruption in so-called Christian countries. It behooves us to walk humbly with our God and our brother peoples. Since our own nation is not truly Christian, let us approach other peoples in no condescending attitude, but in the spirit of sincere penitence. Jesus is still saying, "Why call ye me, Lord, Lord, and do not the things which I say?"—DANIEL J. FLEMING, *Whither Bound in Missions*, pp. 21-64. Association Press.

IV. SOURCES OF HELP ON PARTICULAR MISSIONARY, RACIAL, AND INTERNATIONAL QUESTIONS

Because of the inability to forecast the direction which the project may take in the individual church, no references are given under this heading. The leader is advised to write to the Missionary Education Movement, 150 Fifth Avenue, New York, and to his denominational department of missionary education for lists of current sources on any particular country or theme. Such magazines as the *International Review of Missions*, the *Missionary Review of the World* and *Everyland* will be found helpful as will many other religious periodicals.

V. WHAT OTHER PEOPLE THINK OF US

Most of the foregoing books contain illustrations, not only of misrepresentations of peoples of other lands and races, but also of the way in which our faults are viewed by those who are alien to our

ways. A very fruitful source of examples of misunderstandings and differences in viewpoint is the book published by the Associated Press for the *Inquiry*, entitled *And Who Is My Neighbor?* Below is given a letter received by the *Christian Century* which should set us thinking seriously about the greatest problem in missions, namely, "finding the beam that is in our own eye."

SIR: A few months back I went to America. I may, therefore, claim to have got some idea of the American ideal of fellowship and brotherhood and just dealing between man and man, as actually practiced in your country. A colored man is treated by the average American as if he does not belong to humanity. Americans have a natural hatred for the Negroes and it may be stated as a common fact that the average Americans at first sight take the Indians to be Negroes and they are treated in the same way.

In Washington, the capital of the federal government and within a few hundred yards of the Capitol, the meeting place of the two houses of Congress of the most democratic republic in the world, I was refused food in public restaurants owned by white people. In other towns, even in the North, the same fate awaited me. I tried in not less than a dozen barber shops in the towns of Detroit, Buffalo, and Niagara Falls to get my hair cropped, but not a single white barber would touch the hair on my head. Away from some big cities, such as New York, Chicago, Boston, etc., people would not sit near me either in railways or in street cars, if they could help it. It was difficult to get accommodation in hotels. I am sorry to say that even some of the Y.M.C.A.'s did not hesitate to show their color prejudices by refusing accommodation.

When I expressed my intention of visiting Birmingham in the South, I was told by the American Express Company of New York that I could not get a sleeping car compartment in the train as the well-known Pullman Company would not sell tickets for a sleeper to a colored man in the southern states; nor could the Express Company get for me any hotel accommodation in that part for the same reason.

I do not want to go into the details of my good experience about the industrial, commercial, educational, and various other activities in America, for which I have great admiration. America is going ahead of many other countries in these respects. But I would only tell our American missionaries in India when they want to preach to us about brotherliness, just dealing between man and man, and so on, "Halt; physician, heal thyself." It would be far better for these missionaries of religion to return to their own land and turn their attention towards their own country people, men and women, and educate them about this idealism and brotherliness and as to how to treat the colored people in their own country, so that real Christian fellowship and brotherliness might be fostered and practiced there.¹

A. M. SEN

BANGALORE, INDIA

VI. WHAT YOUNG PEOPLE ARE THINKING ABOUT WORLD-FRIENDSHIP

No more typical expression of the minds of young people who have the Christian spirit is

¹ Quoted by Paul Hutchinson in an address at the National Conference of Methodist Students, Louisville, Ky. Printed in the report of the Conference, *Through the Eyes of Youth*, Abingdon Press.

found than in the addresses, discussions, and resolutions passed by the National Conference of Methodist Students at Louisville, Kentucky, April 18-20, 1924. Several of the resolutions on world-friendship problems are quoted here together with the votes taken on war questions.

RESOLUTION ADOPTED ON JAPANESE EXCLUSION

WHEREAS, Representing 110,000 college students, we students, feeling that that section of the Johnson Bill which refers to Japanese exclusion is not only vicious from the standpoint of international relationships, but also an unfair scheme of racial discrimination;

Therefore be it hereby resolved, That we urge the President of the United States to veto the bill.

RESOLUTIONS ADOPTED ON "RACE"

1. That we go on record as favoring the elimination of racial lines in industry and the professions, and that all positions be opened to all on the basis of individual ability.

2. That we go on record for the support and promotion of adequate legislation for protection of all races and especially colored women also, that the laws now on the statute book be administered impartially to all and that decisions of court be made in accordance with the evidence presented and not according to color or class.

3. That the church utilize and develop all channels possible for the cleaning up and making sanitary of the segregated districts of our towns and cities and especially the crowded housing conditions in these segregated districts. Furthermore, we will go on record as believing that the discrimination in our public conveyances because of the color

line is incompatible with the Christian principles we profess, and that the church take proper steps to do away with such practices.

RESOLUTIONS ON "WAR"

Be it resolved, That we, the delegates of the Methodist Students in the Colleges and Universities of America, assembled in convention at Louisville, Ky., April 19, 1924, endorse as our own conviction the memorial adopted by the Council of Cities, meeting at Pittsburgh, Pa., February 27-29, 1924, which reads as follows:

WHEREAS, We as a group of ministers in attendance upon the Council of Cities held in Pittsburgh, Pa., February 27-29, 1924, recognize that war is the most colossal and ruinous social sin that afflicts mankind to-day; that it is utterly and irremediably unchristian, that it has now become not only futile but suicidal and that recognition of this fact is necessary to the continuance of civilization; *therefore, be it resolved*, That we declare our sincere repentance for past ignorance of, or lack of faith in, Christ's high ideals and methods of fighting wrong, and that we memorialize that General Conference of the Methodist Episcopal Church, meeting in Springfield, Mass., 1924, to declare for an unalterable opposition on the part of our church to the entire war-system—economic exploitation, imperialism, and militarism; to call upon the government to co-operate with other nations in organizations looking toward world peace; to inform the government that our church can take no part in any movement toward war, but that we dedicate anew our life and resources to the building of a world brotherhood wherein the principles of the Sermon on the Mount shall be practiced.

WAR MEMORIALS TO GENERAL CONFERENCE

WHEREAS, We realize that war is the greatest of all crimes, because it includes all crimes;

WHEREAS, We have seen that war is self-defeating as it fails to accomplish its own purpose;

Be it resolved, That we, the official delegates of the National Conference of Methodist Students

1. Memorialize the General Conference of the Methodist Episcopal Church, North, and the Methodist Episcopal Church, South, that the church, as such, shall never again officially bless or sanction war.

2. That we memorialize the General Conference of the Methodist Church, North and South, to bring their influence to bear on the President and Congress of the United States, in joining the World Court or entering the League of Nations, or any substitute which will help to overcome the present status of international chaos and which will substitute legal methods for physical force.

3. That we call upon the church to urge the United States to take immediate steps through international organization towards the outlawry of war.

4. That we as individuals, in entering our life work, seek to eliminate, directly or indirectly, any of the causes or forces leading to war.

VOTE TAKEN ON WAR QUESTIONS

To determine the attitude of the students on main questions of war and preparedness, a census was taken on four questions with the following results:

1. I believe that a program of preparedness is an effective method of preventing war and should receive my support.

[Yeas, 31; nays, 197; non-committal, 99.]

2. I believe that widespread education against war is an effective method of preventing war and should have my support.

[Yeas, 331; nays, 0; non-committal, 3.]

3. I believe that international organizations, such as the League of Nations and the World Court, should be supported as solutions to the war problem.

[Yeas, 304; nays, 2; non-committal, 14.]

4. I believe that all war is wrong and unchristian, and for myself I will not participate in it or sanction it.

[Yeas, 79; nays, 106; non-committal, 141.]

—*Through the Eyes of Youth*, Abingdon Press.

VII. WHAT YOUNG PEOPLE ARE DOING IN THEIR CHURCHES TO DEVELOP WORLD-FRIENDSHIP

Accounts of educational projects in which young people are engaging for the purpose of learning about and at the same time practicing ways of Christian brotherhood are to be found in a number of sources. Two particular sources are: Lobingier, J. L., *Projects in World Friendship*. University of Chicago Press.

Shaver, E. L., *The Project Principle in Religious Education*, Part II. The University of Chicago Press.

The first two accounts quoted below are taken from the former; the third is from the latter:

THE RELIEF OF GERMAN CHILDREN

At a meeting of the department council, various causes were discussed that were thought to be worthy of the active support of the young people. The council finally decided upon two causes to be submitted to the entire group, so that if they chose they might select one of the two as the object of their friendly service. These two were: "The Relief of Starving German Children"; "Christian Work among the Foreigners at Ellis Island."

At the next meeting of the department the president gave the council's report, asking that they choose one of the suggested interests, and stating briefly what the council had considered the principal arguments for each. When the vote was taken, about two-thirds of the group voted in

favor of "German Relief." That vote included the giving of their weekly offerings to this cause, and also an effort in some way to enter into a deeper appreciation of the plight of those to whom they were giving their assistance.

The council's committee therefore met and outlined a number of talks and reports to be given by assigned members of the group on certain Sunday mornings. These included: (1) "Why Should We Help Children of the Germans, Our Former Enemies?"; (2) "The Condition of the German Children"; (3) "The Organized Relief Work"; (4) "Helping the Starving German Children, and Its Relation to World-Friendship."

Mimeographed sheets, outlining the program of the group for a specified time, included these elements among others. Each member of the department received one of these sheets. The young people carried out their program, and during a three months' period they made their contributions to this cause through their regular church-school envelopes.—J. L. LOBINGIER, *Projects in World-Friendship*. University of Chicago Press.

UNDERSTANDING OUR JAPANESE FRIENDS

In the fall of 1923, immediately after the earthquake in Japan, the interest of young and old alike was centered upon that country and the Japanese people. This is sufficient to account for the fact that the department agreed without dissenting vote to turn their attention toward this people for a period of about three months, during which time they might be of some help in Japan's hour of need, and might also inform themselves more definitely about the life of that people.

Upon the recommendation of a committee appointed for that purpose, the group decided to make a study of William Axling's book, *Japan on the Upward Trail*. On

eight succeeding Sundays different members of the department reviewed the chapters of that book. By means of their regular gifts each week, the young people were able to make a substantial contribution to help maintain an important Christian work of social welfare for their young friends of Japan.—J. L. LOBINGIER, *Projects in World-Friendship*. University of Chicago Press.

A HOME-SERVICE PROJECT²

Two well-known members of the First Church, Miss Margaret Beard and Miss Frederica Beard, both teachers at the Montgomery Industrial Institute, a school for colored girls at Montgomery, Alabama, gave the point of contact and initial interest. After consultation with the director of religious education, Miss Frederica Beard during the worship period of the girls' department pictured in a way full of human interest the struggle of Negro girls in the South for an education. She spoke especially of the dearth of suitable material with heroic and moral appeal for a reading-class of fifth-grade girls and suggested that some members of the girls' department might like to interest themselves in these girls.

Those who chose this project decided to make several books under the title of *Heroines of Service*. The first step was to secure an understanding of the whole racial background, so the group started the study of the home mission textbook, *In the Vanguard of a Race*.

Soon came an S.O.S. call from Miss Beard, "We came to the word 'canoe' in our reading lesson today. None of the girls knew what it meant. They have never seen even a rowboat. Could you send us a picture of a canoe?" They

² Reported by Grace E. Mayer-Oakes, formerly director of religious education, First Congregational Church, Oak Park, Ill.

could. That week the girls met to make up a scrapbook, entitled *Modes of Transportation*, showing all kinds, from an elephant to an airplane. The response from the negro girls came in the shape of a "Guess What" box containing southern products. Accompanying this was a note, saying, "Can you guess what they are? What do you girls do when it snows?" The contents of the box our girls fastened to cardboard and labeled—cotton, moss, peanut vines, etc. This occupied one week-day meeting. Then for a couple of weeks they were busy accumulating pictures of snow scenes, and making scrapbooks of winter sports.

Now came the annual Interchurch Girls' Conference. Some of the First Church girls had become acquainted with Rev. Harold Kingsley, director of Negro work in the North for the Congregational churches, at the Missionary Education Conference at Lake Geneva the previous summer. "If only the girls could get to know a *real* live intellectual Negro like him!" said one of the girls. "Let's have him speak at the Girls' Conference." The week of the Conference, Mr. Kingsley's church at Cleveland burned to the ground. Our project was now reaching all of the church girls in the community. Fifty dollars was raised to outfit a girls' dressing-room in the new church house in Cleveland.

"Why do colored girls use rouge and powder, straighten their hair and apparently try to look white?" asked one critical young lady of Miss Beard. "Perhaps," was the reply, "it is because they have only white ideals of beauty set before them. Why, do you know, you people never think of sending us anything but *white* dolls at Christmas time." Right there was born the Christmas service project for the entire department. Such a search as there was to find pretty *colored* dolls! Such excitement when a girl discovered a batch of them in Chicago and phoned wildly to the director, "I've found them. Shall I bring them out?" And

fifty colored dolls were dressed and sent to the primary department of Miss Beard's school.

Then came the fire which destroyed one of the main buildings at the Montgomery Industrial Institute. "We'll have to do more than make scrapbooks now," said one of the girls with tears in her eyes. Again the whole girls' department joined in the presentation of two plays and over \$200 was contributed to the rebuilding of the school.

Commencement time was approaching. The first colored girl to graduate from the local high school was adopted by the girls of this project group. She was an accomplished musician, and was invited to play at the Girls' Conference. Someone discovered that she was anxious to go to college. Mr. Kingsley was in need of a summer worker. The Congregational Sunday School Extension Society sent out college students as summer workers. If the church school sent \$300 to the Extension Society, one of our regular benevolences, they would send our Oak Park girl to assist Mount Zion Church in Cleveland. We would thus be helping an accredited society, enabling a colored girl to pay her way through school, lighten the burden of our friend, Mr. Kingsley, and bring joy to the hearts of little Negro children in a big city.

The junior and high-school boys' and girls' departments set about raising the money. The effort culminated in the Children's Day program, when the girl herself told a story showing the work of the Extension Society. It was a moment of triumph, indeed, when she stood before the school hand in hand with the daughter of the woman whom years ago her own mother had accompanied north as a maid, and received from her lips her commission sending her forth as our ambassador to carry our love to the little children of a city's slums.

In the meantime, the books, *Heroines of Service*, were growing. They contained the lives of some noble colored women, of Florence Nightingale, Harriet Beecher Stowe, Alice Freeman Palmer, Ruth, Esther, and Miriam, and many others. *Heroines of the Faith* in the "Scribner Series" and *Lives Worth Living* by Peabody were used as source books.

Note the scope of this project. Besides this real instruction and inspiration, it grew to touch all members of the girls' department, then a large part of the church school, the church itself, and finally all of the girls in the community. "What did you learn from this project?" one of the girls was asked. "So many things," came the enthusiastic reply, "but especially this—if colored girls only had a chance, there would be just as many great colored women as there are great white women—if not more."—ERWIN L. SHAVER, *The Project Principle in Religious Education*, University of Chicago Press.

Below is given the outline of a pageant prepared and presented by the young people of the Second Church, Dorchester, Massachusetts, as a Christmas message to their older friends in the parish. Gathering material for this pageant and putting it into shape was the "course of study" for the fall months. The Old and New Testaments and the materials of modern social service and missions were their sources of help. The entire experience was a fruitful and happy one, and served to confirm their consecration to the cause of world-friendship.

THE PRINCE OF PEACE³

[The theme of the pageant is the coming of peace. The first episode portrays a scene in Jerusalem during the Persian invasion and leads up to a prophecy of the coming of the Prince of Peace. The action culminates in the fulfilment of the prophet's words when the birth of Christ is announced to the shepherds. The second episode carries the development of the theme a step farther. Here the scene is laid in an Allied Military Hospital during the Great War. Soldiers of both sides are represented. It is Christmas Eve. Those in the hospital are led to discuss the horrors of war. At the close of the scene all join in a solemn pledge to strive to put an end to all war. The third episode points out practical ways in which such a pledge may be realized. The first scene portrays one of the means by which the seeds of unity between different nationalities may be planted. The second scene depicts typical scenes which bring on war and shows how they can be settled. The pageant closes with the display of the flags of all nations whose bearers unite in a hymn of brotherhood and peace.]

EPISODE I

SCENE I. MARKET PLACE IN JERUSALEM

People of the city	HAROLD PETERSON
	ELIOT BEVERAGE
	ARTHUR MEEKEN
	REBA PECKHAM
	ADRA GOODRIDGE
Messenger	PHILIP BENNETT
Prophet	JOHN DREYER

³ Written and presented by the Senior Department; directed by Miss Janet L. Robertson.

Vendors LAWRENCE ROBERTS
 ALFRED GRAY
 WENDELL BARNEY
 DONALD MANCHESTER

SCENE II. OUTSIDE THE CITY OF JERUSALEM

Shepherds ALFRED GRAY
 BURTON LEAVITT
 LAWRENCE ROBERTS
 HAROLD PETERSON

Angels:

LILLA FRIES	
PATRICIA DABNEY	MARCELLA BARTH
NELLIE CROSBY	ETHEL HANSEN
KATHLEEN TALBOT	ALICE VAN SCHAGEN
LYDIA EKSTROM	MARION SMITH

Soloist: ALICE VAN SCHAGEN

CHORUS

EPISODE II

SCENE: RED CROSS HOSPITAL "SOMEWHERE IN FRANCE"

TIME: CHRISTMAS EVE, 1917

Red Cross Nurse MATILDA ROBERTSON
 German Soldier [a Lutheran
 minister] LELAND RICHARDSON
 English soldier ELIOT BEVERAGE
 Chaplain DONALD MANCHESTER
 American soldier LAWRENCE ROBERTS
 French soldier BOWMAN CUTTÉR
 Doctor WENDELL BARNEY

CHORUS

EPISODE III

SCENE I. AMERICAN SUNDAY SCHOOL (CHRISTMAS PARTY)

TIME: THE PRESENT

Teacher	MISS MARIA WHITTREDGE
Pupils	BETHANY SNOW
	MARGARET TALBOT
	ELEANOR KNIGHT
	GRACE PAUL
	HELEN LANE
	PRISCILLA ARNOLD
	VERKIN HATOBIAN
	MABEL EDGECOMB
	FRANK WALKER
	SHERMAN ARNOLD
	CHARLES ASTERN
	GORDON LANE
	JEANNETTE WATT

SCENE II. OFFICE IN INTERNATIONAL TRIBUNAL HALL

TIME: THE FUTURE

A Bulgarian	BURTON LEAVITT
A Roumanian	ELIOT BEVERAGE
Clerk	GEORGE BUCKNAM
A mine-owner in Poland . .	ARTHUR MEEKEN
A representative of Poland .	WENDELL BARNEY
Representatives of other nations	
Speaker	DONALD MANCHESTER
Angel	LILLA FRIES
Chorus	MEMBERS OF THE
	SENIOR DEPARTMENT
Organist	STANLEY W. ORCUTT
Pianist	HELEN CALHOUN

Scenery and properties . . .	RUTH NICHOLS
	RUTH JOHNSON
	CATHERINE HAIGHT
Costumes	MILDRED MAUS
	HELEN CONLEY
	GRACE SMITH
Staging and lighting . . .	LESLIE MARTIN
	ALFRED R. BEVENS
	MAURICE SHEDD

Associate director and prompter: BLANCHE SMITH

VIII. BIBLICAL MATERIAL

No attempt is made to give Bible references bearing on the question. The leader and members of the group should be familiar with the biblical principles of world-brotherhood. Such books as these are rich in suggestions:

- Duncan, J. M., *The Teaching Values of the New Testament*. Pilgrim Press.
- Fosdick, H. E., *The Meaning of Service*. Association Press.
- Holt, Arthur E., *The Bible as a Community Book*. Pilgrim Press.
- Hunting, H. B., *The Story of Our Bible*. Scribner's.
- Kent, C. F., *The Social Teachings of the Prophets and Jesus*. Scribner's.
- Lewis, John, *The Old Testament in the Twentieth Century*. Doran.
- Meyers, A. J. W., *The Significance and Teaching Value of the Old Testament*. Pilgrim Press.
- Rauschenbusch, W., *The Social Principles of Jesus*. Association Press.

IX. NEW VENTURES IN WORLD-FRIENDSHIP

In order to remind the group that progress is being made in brotherhood and that new ways are continually being sought to bring the peoples of the world closer together in Christian fellowship, material such as the following should be noted and discussed:

INTERRACIAL COMMISSIONS OF THE SOUTH

It is often said in the South, "the southern white man is the Negro's best friend." This ideal is nobly realized in those who best represent the white South, who are the leaders of its thought. No one knows the black man as these men and women know him. No one loves him as they love him. No one feels the responsibility as they feel it for Negro development, which depends upon them more than upon any others except the Negroes themselves.

The success of teachers and guides who are sent from the North depends both upon their sympathetic, discriminating and devoted understanding of their charges, and no less upon co-operation with these representative leaders. The true heart of the South welcomes as indispensable allies all those from the North who will enter the alliance. Northern supporters need to know, for the encouragement of their philanthropies and prayers, the number and strength of these southern partners of their cause.

Discrimination is necessary. Not every white southerner is the Negro's best friend, any more than every employer in the North is the workingman's best friend. But as there is a class of men of large affairs who are the best friends of the workingman, so there is a devoted and rapidly increasing leadership in the white South that is helping and guiding the colored people into citizenship, economic

prosperity, more enlightened morals, finer spirituality, life worth living. They are leading into mutually serviceable relations the two races, which must live and work together. Full account must, indeed, be taken of the many oppositions, injustices, exploitations, South and North, and the world over, which beset the upward path of a race long repressed. But our conceptions will be distorted, and our efforts will be ineffective or mischievous, unless we appreciate that the true heart of the South is devoted to Negro progress, and that this humanitarian force is affecting widely and deeply the general attitude and sentiment of the South. The current idealistic phrase, "the Southern white man is the Negro's best friend," is on its way to become a widespread reality.

One thinks at once of the "Interracial Commissions," better known as the "Committees on Race Relations." This is a recently developed agency, and has absorbed much from other movements. Wherever in the South there are enough colored people to make the problem of race relationship important, there is a county group of white people who are meeting frequently with a like number of representative Negroes. In these sympathetic conferences they unitedly forestall threatening troubles between the races. They correct misunderstandings. They circumvent injustices. They show the way to good farming, good schools, and every good thing for which occasion exists and can be created. This is all done in southern fashion, with the maximum of personal interest, and the minimum of machinery. For in the South mutual human understandings count for most and, outside of certain traditions, fixed rules are not permitted to interfere.

There is sufficient organization, too, effective and elastic. Leadership in this work centers in Atlanta, Georgia, with Mr. John J. Eagan, Dr. Will W. Alexander, Mr. R. H.

King, and their counsellors, men of broad and intimate understanding of what white men feel and think, of what colored men feel and think, and how men of both races can be brought to feel and think and act together.

This so human association "tells no tale" of all the good it does. When a lynching or a riot has been averted, the community, not the commission, is given credit for it. When schools are founded, when improved and co-operative methods are introduced into farming and industry, when just laws are enacted and fairer administration of law secured, in all these achievements the interracial committees are influential but inconspicuous. The scope of their influence is unlimited. For the advantage of either race is also the advantage of the other. And whatever works against one works against both. Cities and states learn what it is to be truly interracial, and men of both races, by thousands and tens of thousands, merge, unconsciously and inevitably, into the interracial committee.

Here is an example of its working. In one of the principal southern cities, the best white citizenship had labored in vain for years to secure a necessary appropriation for new school buildings, most of the public-spirited people thinking particularly of schools for white children. Year after year they were defeated at the polls, until the leaders of the interracial movement helped them to see the reason of their failure. In this moral cause they had not been moral enough. In their democratic purpose they had not been democratic enough. Victory could be won only by enlisting all the moral forces of the city, in a purpose beneficent for all. So the white leaders summoned in council the prominent Negro professional and business men, who were found to be a fine company. The apportionment of the millions needed was determined for white and colored schools. Then Negroes were registered as voters, in unprecedented

numbers. The measure went through, and the millions were voted, with no important opposition. The agreement of apportionment has been kept in letter and spirit. Other southern cities have done the same thing, in the same good faith.

The finest womanhood of the white South, "with a deep sense of responsibility to the womanhood and childhood of the Negro race, and also with a great desire for a Christian settlement of the problems that overshadow the homes of both races," determined, in a conference of all denominations from sixteen southern states, "that each local community form a Woman's Interracial Committee, which may include representatives from all religious, civic and social service bodies working in the community." The women's work is being done, in the personal, human, southern way—the way known best by southerners and those who have learned from them.

The Committees on Race Relations express the best spirit of southern life, and are a consummation of historic growth. After the Civil War, the suppression of the South was the repression of the best in the South, and the consequent intensification of racial troubles. When the colored race was released suddenly from the regulations of slavery, without opportunity, except in a few groups, to learn the sanctions of freedom, the South almost despaired of any practical adjustment of relations between the two races. Yet even then Henry W. Grady spoke in the name of many when he said, "Not in passion, but in reason, not in narrowness, but in breadth, may we solve the problem in calmness and truth." Then followed the co-operation of the best wisdom of the South with the epochal system of education created by General Armstrong, which has spread through continents. Distinguished names, too many to enumerate, have rendered services which Armstrong's vision made

clear. The racial problem no longer seems insoluble, for there is nothing that is insoluble, by love.—CHARLES HENRY DICKINSON, *Adult Bible Class Magazine*, March, 1925. Pilgrim Press.

MR. NASH BEHIND NEW CHRISTIAN ENTERPRISE IN TURKEY

On no subject is there greater diversity of opinion than as to the proper course for the Christian enterprise to follow in the republic of Turkey. It is almost impossible to reach a consensus of opinion as to what the situation now is, let alone what the future procedure should be. But it is clear that Mr. Arthur Nash, of Cincinnati, by his guarantee of the budget for the proposed Turkish-American clubs in that country, has interjected a new and lively element. Christian work in Turkey—if there is to be such a thing—must largely be built anew from the ground up. The project that Mr. Nash is backing proposes one method of doing this. It is a method worthy of close attention. The story of the latest Nash gift is simple. Mr. Nash was approached by Mr. Asa Jennings, for many years a Y.M.C.A. secretary working among the Christians in Smyrna. At the time of the Smyrna disaster Mr. Jennings distinguished himself by directing the rescue of thousands. It was he who induced the Turks to allow even Greek ships to come into Smyrna harbor and carry off refugees. He has implicit confidence in the word of honor of a Turk, once it is personally given, and says that he would rather work with Turks than with any of the other nationalities of the Near East. Mr. Jennings brought to Mr. Nash the assurance of responsible Turkish officials in Angora that they would welcome a resumption of the sort of service that the Y.M.C.A. has been rendering, providing that such service was conducted under the control of boards on which Turks had representation, and

that the name Christian did not appear in the title of the organizations thus carried on. Mr. Nash, who recently inspired his denomination, the Universalists, to raise a million dollar fund to be spent outside the work of the denomination, rose to the opportunity suggested by Mr. Jennings with a guarantee of a \$50,000 budget for five years. Mr. Jennings is now on his way back to Turkey, where the first club will be opened in Angora, the capital. In a few months he will be followed by Dr. John Bayne Ascham, who is leaving one of the conspicuous Methodist pulpits of Cincinnati to engage in this new religious adventure.

Reduced to its essentials, the enterprise which Mr. Jennings is starting in Angora is a Y.M.C.A., without the title. The title has been changed in order to omit the word Christian, which is an offense to Turkish susceptibilities. And the new title, Turkish-American clubs, is adopted as evidence of the basis of co-operation and mutual regard on which the work is to be done. Control will be in the hands of a board with six members, three Turks and three Americans, with the minister of education an ex officio member and chairman. Property will be vested in this board without reservation, and it is believed that in time the work will be supported largely from Turkish sources. Many will view the new undertaking with misgiving. The omission of the Christian label from what is to be a clear-cut piece of Christian work—the Turks make no objection to as much emphasis on the person and message of Jesus as Mr. Jennings and his associates may desire—will seem to some like disloyalty or unworthy compromise. It needs to be remembered, however, that when the Turk hears the word Christian he does not think of the political and military intrigues of Greeks, Serbs, Bulgarians. He thinks of the infamous near eastern diplomacy of Russia, France, Britain. He may not take to himself much unction: there has been plenty of

reason for the appellation, "terrible Turk." But if he has slaughtered, so, he knows, he has been slaughtered. If he disgraced himself in Smyrna, so did the Greek troops disgrace themselves in retreating on Smyrna. So the very word Christian has come to carry an import, with him, that keeps him away from Christ. The enterprise that Mr. Jennings is launching may be wise or unwise; right or wrong. Time will tell. Certainly it marks an adventure worth watching. To see this group of men leaving aside the formulas of the past, and going back into Turkey relying on their faith that the Turk will respond to a Christian approach when he is treated, not as a monster, but as a man and a brother, makes it possible to dream that, even in the Near East, some great new day for the Lord Christ may be about to dawn.—*Christian Century*, May 7, 1925.

THE BROTHERHOOD SCHOLARSHIP

Japanese students in New York City have conceived a plan for promoting better understanding between America and Japan—the establishment of a scholarship (\$1,500) for an American college graduate in Japan. When the plan was first proposed, forty-nine Japanese and two American students at once espoused it and gave \$250 down. But they did not rely solely on gifts. On March 9, 10, and 11, at the International House, the Japanese Bureau of the Cosmopolitan Club gave three plays—in English, by Japanese students—a musical drama, a farce, and a tragedy. The performances were highly successful and the amount needed was raised.

In announcing their plans for the brotherhood scholarship, the authors quote the mottoes over the entrance to the tomb of President Grant, on Riverside Drive, "Let Us Have Peace," and of International House, just across the

road from the tomb, "That Brotherhood May Prevail," and proceed as follows:

From across the great Pacific Ocean we hear the news that over there many people are struggling to bring forth the ideals which are being so effectively realized among us here. Yes, the youth of Japan is now earnestly seeking to substitute the ideals of Christianity and the best of Western civilization for the bloody sword of the Samurai. Now and then we Japanese who hold these ideals are accused of treason by some of our Jingoists, yet we cannot but continue our efforts. We realize that we can push forward boldly, as we know that in America there are many who sympathize with us and encourage us in our attempt to realize our ideals. But we should no longer content ourselves with poetic fancy and expression of good intentions. We have come to feel that the best way of promoting mutual understanding among the nations is by means of education. Since we know this to be true, why should we not put this into practice? We youths of Japan, who are being educated in America, have more sympathy and understanding for the American people than the Americans who have not had contacts with our own country have for us.

Exchange of knowledge and points of view is the most important factor in the promotion of understanding and harmony between nations, but it should be carried on mutually. The Occident should visit the Orient and understand its civilization to a much greater extent than it has in the past. We Japanese know that we cannot give you so much in many fields as you have so generously given us; but have the patience to seek for something good in old Japan with her history of 2,485 years. If you study her art, architecture, horticulture, literature, and other products of Oriental civilization, you will surely find that there is something worth investigation.

We students of Japan have the ardent spirit of youth in our desire to establish a scholarship which will enable an American student to study in Japan. It may seem a little adventurous for us students to hope to carry through the project which we are about to present to you. Many Japanese have thought

about some such project and even planned for it, but they have not carried it out. Perhaps we Japanese have been so accustomed to receiving that we did not realize the joy of giving and the truth of the saying—"It is more blessed to give than to receive." It seems as if this spirit has been monopolized by the American people, but the youth of Japan now realize this and wish to enjoy the privilege of returning some of the advantages which we have received. We venture to change our whole attitude in this matter, and wish to give freely in service to others, if necessary even to the point of sacrifice, hoping to combine in this service the old spirit of loyalty and sacrifice found among the Samurai or warriors of old Japan with the spirit of Christ.

So significant was this project considered by the editors of the *New York Times*, that a half-column editorial in a recent issue was devoted to it.—*International Goodwill* [bi-weekly bulletin of the Federal Council of the Churches of Christ in America], April 9, 1925.

A SCIENCE OF PEACE

In his singularly moving address at the Commemoration Day exercises at Johns Hopkins University on February 23, Mr. Owen D. Young said: "If it be possible to create a science of war, perhaps it may not be impossible to create a science of peace."

He maintained that idea of the development of a science of international relations, by the application of laboratory methods in the study of the causes and the occasions of wars and in the ascertainment of the facts pertaining to any and all international problems, in an address which dealt as he said with "a matter of business." He announced a program of action having for its object an instrument of service. He brought forward the proposal to establish at Johns Hopkins a school of international relations for the purpose of inquiry and research as to how the nations and the peoples of the world may better live together in

prosperity and in peace. He said: "Military men and engineers have delved into these secrets of every science and even created a science of their own in order that they might succeed in war. Suppose we marshal the resources of science and mobilize its results in order that we may succeed in peace."

A splendid conception initiating a constructive effort to make that conception actual by the mobilization of information in a single place about all the matters pertaining to international relations. Facts can be applied in this field as in every other. There is no single place in the world today, "whether library, or university, or government department," where anybody can go and learn all there is to be known of these fundamental facts and inter-relations.

The name chosen for the projected school is inspiring—the Walter Hines Page School of International Relations. It was the famous ambassador to England who said in the midst of the turmoil of the war: "Was there ever greater need than there is now for first-class minds working unselfishly on world problems? The ablest ruling minds are engaged in domestic tasks. There is no world-girdling intelligence at work in government." In his memory it is proposed now that such intelligence shall be summoned and set to work upon the matters of trade, psychology, diplomacy, economics, and a hundred other things that enter into international contacts and rivalries. The object is to create an agency whose exclusive business it shall be to study how to maintain peace among the nations of the world.

Johns Hopkins is the right place for the establishment of this new agency. It is our oldest research university and it is only an hour from Washington where are the great Library of Congress and the state and other departments, while it is distant enough to maintain its own independent character. Further, the university has the physical facilities

available for the school, and the million of endowment now sought can all be applied to the production of income for the support of the organization.

It is a worthy enterprise. How Walter Hines Page would rejoice over it!—Editorial, *Boston Herald*, April 8, 1925.

In Christ there is no East nor West,
In Him no South nor North,
But one great fellowship of love
Throughout the whole wide earth.
In Him shall true hearts everywhere
Their high communion find.
His service is the golden cord
Close-binding all mankind.

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